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serted a large number of quotations; he has gathered together a number of formulas, and has expressed himself throughout with force and precision. Criticism is subordinated to intelligence of thought and serves only to bring it into prominence. The author is especially interested in the exposition of Renouvier's early philosophy, convinced that upon this will rest his significance with posterity; and he does not emphasize the religious beliefs to which the great philosopher arrived late in life except to point out how they enervate and contradict the original theses of neo-criticism.

The work of M. Séailles will be a valuable guide to those who wish to be initiated into neo-criticism, and a useful resumé of the work of the founder of this celebrated system of philosophy.

LE MORALISME DE KANT ET L'AMORALISME CONTEMPORAIN. Par *Alfred Fouillée*.

Paris: Félix Alcan, 1905. Pp. 375.

Alfred Fouillée is one of the most forcible and fertile writers on philosophical subjects in modern France, and he has devoted his special attention to the moral and social problems of our own age. The present book is intended to complement his former labors of moral theories by pointing out the contrast which obtains since the rise of Nietzsche's philosophy between moralism and unmoralism,—the latter being that system of philosophy which looks upon morality as a fraud and as positively injurious to the development of the super-man, the representative of higher humanity.

Fouillée contrasts Kant's formal moralism to Nietzsche's unmoralism. He himself takes a stand which is sympathetic with Kant, although he accepts the views of the sage of Königsberg not without restrictions. The principle of unmorality shows itself in two ways, as a hankering after pleasure, and a hankering after power. Both of them are will-o'-the-wisps which should be discarded, while Kant's system remains in force, and Fouillée would only deem a proper adjustment to our modern acquisitions in science necessary. He says in conclusion:

"If nature be only the material mechanism, Kant would be right in saying that morality is superior to nature in so far as morality implies a law of finality which is different from the law of material causation; but if nature be the All, and comprise also ourselves, if it be the entirety of life and of thought, then morality with the intelligent finality which it involves is not superior to nature—then it is the higher nature. Nature is the great All and morality which the worshipers of pleasure and of power try in vain to suppress is a part of the All, but being that which is pregnant with things to come it is worth more than the whole in the sense of the Greek saying *πλέον ημίσου παντός*, i. e., 'the half is more than the whole.'"